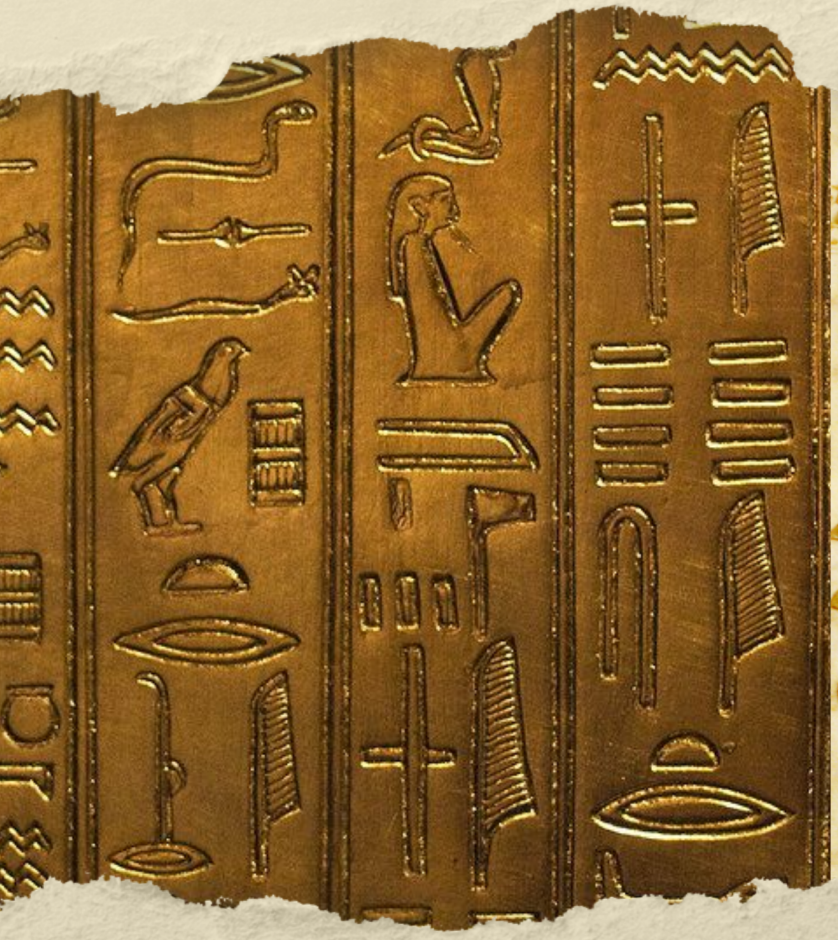
HISTORICAL MARVELS IN THE QUR'AN



A. Ali

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Historical Marvels In The Qur'an

Refuting polemics and proving the Divine Origins of the Qur'an

A. Ali

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَسَلَمٌ عَلَى الْمُرْسَلِينَ

In the name of God, The Compassionate, The Merciful.

Oh God, send salutations upon Muhammad and his family.

And Peace be upon the Messengers.

Special thanks to Abu Zakariya and his team whose content was the foundational pillar behind this work.

&

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About Qur'an & Islam

Islam is a monotheistic faith which literally means submission, Islam preaches pure monotheism and it believes that the religion of God from the first man Adam to the last Prophet Muhammad is the same i.e., worship only One God and obey his commands.

According to the Islamic doctrine, for a person to achieve sure salvation he/she must have to believe in the Oneness of God and his prophets.

Muslims believe that God sent prophets since the advent of mankind up until Muhammad who is considered as the final prophet. Muhammad lived around 7th century in Arabia (570-632 CE, approx.) and at the age of forty; He received his first revelation from God. These revelations were called the Qur'an, which is the central text of the Islamic faith.

Muslims believe that the Qur'an is the literal word of God revealed upon Prophet Muhammad and is meant for all of humanity. The Qur'an is well preserved letter by letter since the last fourteen centuries with the earliest manuscripts from the time of the Prophet himself which confirms its preservation. The Qur'an deals with all aspects of life and acts as a guide for humanity from God. The Qur'an also deals with the stories of the past Prophets especially from the Judeo-Christian tradition like Abraham, Joseph, Moses and Jesus, these stories and their contents are going to be the central theme of this book in order to prove the divine origins of the Qur'an. The Qur'an also contains miracles ranging from linguistics to natural phenomena, (*refer to the last page for further readings.)*

Preface

History has played a big part in the constant progress and development of human civilization. Like any other subject, religious scriptures also contain historical accounts of different regions, languages and individuals which help the seekers in their spiritual and moral development.
Skeptics and anti-Islamic polemics since long have accused the Prophet Muhammad to have copied the stories of the Judeo-Christian prophets from the Bible and have slightly changed them to fit his narrative in the Qur'an.

In this book, we are going to see how this accusation is completely false and a very fragile attempt to disprove the divine origins of the Qur'an. We will analyse Qur'anic stories and its Biblical version in the light of historical evidence and see how the Qur'an accurately describes the details of events which the Bible lacks or errs. This will also act as a substantial evidence for the divine origins of the Qur'an as there was no way for Prophet Muhammad to know all this information.

Before we start, I want you to remember that Prophet Muhammad was unlettered i.e., he can't read or write, and there was almost no way for him to know any of these Biblical things. The Qur'an makes it very clear and clearly states that the origins of these stories are absolutely divine.

"That is from the news of the unseen which we reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous."
(Qur'an 11:49)

The Qur'an also mentions that these stories are a sign for people and are not mentioned in vain.

"There was certainly in their stories (prophets and nations) a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe."

(Qur'an 12:111)

We will see how the Qur'an pinpoints details about different regions, civilizations, ages and individuals with full accuracy and corrects the Bible in its discourse. We are going to witness the historical marvels that were unknown to mankind before their discovery but contained in the Qur'an.

"Say, [O Muhammad], O mankind, indeed I am the Messenger of God to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death. So, believe in God and His Messenger, the unlettered prophet, who believes in God and His words, and follow him so that you may be guided."

(Qur'an 7:158)

May God guide and bless us all. Amen.

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Chapter One

Qur'an and the Secrets of Babylon

Prophet *Abraham*, is an important figure in the history of **Judaism**, **Christianity** and **Islam**. While there is a lot of overlap in the stories about Abraham in the Qur'an and Bible, both Scriptures also contain unique incidents, but we are going to focus on a particular story about Abraham that is only found in the Qur'an and how 20th century archaeological discoveries affirm the historical claims found in the Qur'an.

Jewish, Christian and Islamic sources all place Abraham's birthplace in ancient **Babylonia**, the region where we find modern-day Iraq. This region worshipped a number of different gods and goddesses. Of the most important in the pantheon were celestial bodies such as the stars and planets. Since the end of the 3rd millennium, Mesopotamians (Iraqis) have observed the sky, thinking that what happens in the sky was reflected on the earth. Between the numerous heavenly bodies that cross the sky, the Moon, the Sun and Venus were the first and the most important ones that were identified as gods.[1]

The Moon god **Nanna**, symbolised by the crescent, was worshipped at cities such as *Ur* and *Haran*.[2] Archaeological excavations have found that the people of this region also worshipped additional gods and goddesses alongside the Moon, including the Sun, **Shamash**, represented by the solar disc, was worshipped at *Larsa* and *Sippar*. According to historians, Shamash has been symbolically represented as the Sun since at least the late 3rd millennium BCE.[3]

Together with the Moon and Sun, the people of Ur also worshipped the planet **Venus** as found in the excavations near *Uruk*. Venus was signified by the Goddess **Ishtar.**[4]

*Recent archaeological discoveries depict the special relationship between these deities. The "Kudurru of King **Melishipak II**", discovered at Susa, shows the astral triad in full, from left: Nanna (Moon God), Ishtar (Venus), Shamash (Sun God).*

The **Astral Triad** i.e. The Moon God Nanna, The Sun God Shamash, the Venus together were the main Gods of the Babylonian region as found in archaeological excavations.

Mesopotamian Gods segmented registers on the "Kudurru of King Melishipak II." We can see the astral triad of the Sun. Moon, and Venus take their place at the top of the pantheon of gods, signifying their prominence.[5]

Now, let's take a look at what the Qur'an informs us about the idols that the people of Abraham used to worship. The Qur'an mentions it in the 6th chapter:

وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۖ إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ

"And when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ السَّمَٰوَٰتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

"And thus did we show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]."

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ الْءَافِلِينَ

"So, when the night covered him [with darkness], he saw a celestial body/star. He said, "This is my lord." But when it set, he said, "I like not those that set [i.e., disappear]."

فَلَمَّا رَءَا الْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّآلِّينَ

"And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

فَلَمَّا رَءَا الشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ

"And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, Indeed I am free from what you associate with God."

(Qur'an 6:74-78)

We can see that the Qur'an talks about the idol gods (as Abraham was experiencing them) as Sun, Moon and a third celestial object, you may think it's referring to a star but the Arabic word used here is كوكب (*Kokab*) which means a celestial body, the word widely used all over for star in the Qur'an is نجم (*Najm*).[6]

The Qur'an suggests that this celestial object only appeared for a brief amount of time and it set before even the moon became much apparent. This celestial object was **Venus** as it states when the night covered him, (عَلَيْهِ ٱلَّيْلُ) which implies evening or the setting of the Sun, Venus is known as the *Evening Star* since long because it disappears after its initial appearance in the evening while most of the stars are visible all night. The 14th Century Qur'anic exegete *Ismail Ibn Kathir* in the commentary of this verse while describing the word **Kokab** said:

"Abraham May God's peace and blessings be upon him first proved that Venus is not worthy of worship".
(Tafsir Ibn Kathir 6:79)

This identifies with a goddess named *Ishtar* which the people of Abraham used to worship. She personified Venus as we've discussed earlier. So, we can easily conclude that the Qur'an's claim about the idolatry of Abraham's people in respect to the *Astral Triad* is accurate. Now, it's important to point out that some of the deities did spread outside the region of Babylonia. For example, the goddess of Venus, Ishtar, was also worshipped in Arabia. However, she took on very different characteristics. She became the male deity *Athtar/Attar*, representing the god of thunderstorms, symbolised as an antelope. In Egypt she was *Astarte*, the goddess of war, symbolised by a horse and chariot. These incarnations are radically different to their Babylonian counterpart, **Ishtar the evening star**.[7]

We can see that Ishtar had a chameleon-like quality, her identity was constantly evolving with her attributes, symbolism and even gender differing from region to region. This would have made it difficult for Muhammad, to accurately pinpoint her identity in the context of Abraham.

Historians typically date Abraham to 2100 BCE - 1550 BCE.[8] Surprisingly, knowledge of Ancient Babylonian religion had been lost for thousands of years long before the birth of Muhammad until their rediscovery and excavation which started in the **20th Century**. It was recorded as the famous "**Ziggurat of Ur**" in the city of Ur which was founded around 4000 BCE and was the capital of *Sumerian civilisation* and once a harbour city on the banks of the *Euphrates* river. The city started to decline from around 550 BCE and was no longer inhabited after 500 BCE. Eventually, the city went into ruin and the area was buried beneath the sand.[9]

The British Archaeologist *Sir Leonard Woolley* conducted an excavation of the city of Ur in the early 20th century for the British Museum which enabled us to discover all this information about the ancient Mesopotamian region.[10]
Even the language that these ancient artefacts were written in was unknown. This language was spoken at the time of Abraham and continued to be used as a sacred, ceremonial and scientific language up until the first century CE, after that it became dead. Thanks to *Geroger Smith* (1840-1876) and *Henry Rawlinsan* (1810-1895) when they began deciphering and successfully decoded it in the 19th Century.[11]

The only source available about Abraham at the time of Muhammad in 7th century CE was the Bible-based stories and Jewish legends in circulation. The Bible however is silent on such details which are mentioned in the Qur'an.

The Bible states:

"Long ago your ancestors, including Terah the father of Abraham and Nahor, lived beyond the Euphrates River and worshipped other gods".
(Joshua 24:2)

There is no mention of specific idols being worshipped; they are simply referred to as "*other gods*". The Jewish legend contains six versions of stories about Abraham that have a little similarity to the Qur'anic narrative but also contains errors.

"And he was sitting alone making observations and a voice came into his heart saying, "All the signs of the stars and the signs of the sun and moon are all under the lord's control. Why am I seeking [them out]". If he wishes he will make it rain morning and evening and if he desires, He will not make it fall, for everything is under his control."

(Jubilees 12:16-17)

In this Instance, Abraham observed the sky in order to find a sign that would foretell the rains for a year. Notice that the Jewish legend only provides a general description of "**stars**" (**in plural**), it lacks the level of detail found about the celestial body in the Qur'an.

In another Jewish legend, Abraham mentions the elements of **fire**, **water** and **earth** alongside the sun, moon and stars as gods that are worshipped by his people:

"Behold, the fire is more worthy of honour than all things formed because even that which is not subjected is subjected unto it, and things easily perishable are mocked by its flames. But even more worthy of honour is the water because it conquereth the fire and satisfieth the earth. But even if I do not call God, because it is subjected to the earth under which the water inclineth. But I call the earth much more worthy of honour, because it overpowereth the nature (and the fullness) of the water. Even it [the earth], however, I do not call God,

[because] it, too, is dried up by the sun, [and] is apportioned to man to be tilled. I call the sun more worthy of honour than the earth, because it with its rays illumineth the whole world and the different atmospheres. [But] even it I do not call God, because at night and by clouds its course is obscured. Nor, again, do I call the moon or the stars God, because they also in their season obscure [their] light at night."

(Apocalypse of Abraham, chapter 7)

Nowhere does the Qur'an mention that Abraham's people worshipped the elements of the fire, water or earth. Now if the Qur'an were copying from Jewish legends, then it would have included the mention of these elements. We can see from these examples that Jewish legends were also not used as sources by the unlettered Muhammad. How is it possible that he knew all this ancient yet precise information? The Qur'an boldly describes its origin:

"The revelation of this book [The Qur'an] is from God, The Almighty, All-Knowing".

(Qur'an 40:2)

The Qur'an also mentions that in the story of Abraham there is a sign for the people:

"And the answer of his [Abraham's] people was not but that they said:"Kill him or burn him (for rejecting our gods)", but God saved him from the fire. Indeed, in that are signs for people who believe."

(Qur'an 29:24)

Chapter Two

Qur'an and the Rulers of Egypt

Advances in our understanding of the ancient Egyptian language called "*Hieroglyphs*" have shown that the Qur'an's use of the terms '**Pharaoh**' and '**King**' in relation to Egypt is historically accurate and miraculous.

The word 'Pharaoh' is a title that originates from the Egyptian term 'per-aa', literally "great house", describing the royal palace. Historically, however, *"Pharaoh"* only started being used as a title for the king much later in Egyptian history, during the **New Kingdom period** (1550-1069 BCE).[12]

Under the entry "Pharaoh", the *British Museum Dictionary of Ancient Egypt* confirms that it was first used to refer to the king in the New Kingdom Period:

"Pharaoh: Term used regularly by modern writers to refer to the Egyptian king. The word is the Greek form of the ancient Egyptian phrase per-aa ('the great house') which was originally used to refer to the royal palace rather than the king. The 'great house' was responsible for taxation of the lesser 'houses' (perw), such as the temple lands and private estates. From the New Kingdom (1550-1069 BCE onwards the term was used to refer to the king himself." [13]

Ancient Egyptian history is usually divided into periods roughly corresponding to the thirty Dynasties of kings listed by *Manetho*, an Egyptian chronicler of the 3rd century BCE.

Dynasties	Dates BCE (approx.)	Period	Some Royal names associated with Period
3 - 6	2700-2200	Old Kingdom	Djoser, Snofru, Khufu (Cheops), Khafre (Chephren), Menkauhor, Teti, Pepy.
7 - 11	2200-2040	First Intermediate	Neferkare, Mentuhotpe, Inyotef
11 & 12	2040-1674	Middle Kingdom	Ammenemes, Sesostris, Dedumesiu
13 - 17	1674-1553	Second Intermediate	Salitis, Yaqub-Har, Kamose, Seqenenre, Apophis
18 - 20	1552-1069	New Kingdom	Ahmose, Amenhotep (Amenophis), Tuthmose (Thuthmosis), Hatshepsut, Akhenaten (Amenophis IV), Tutankhamen, Horemheb, Seti (Sethos), Ramesses, Merenptah

I have summarised some of these dates above to keep a record of the dates and kings for the readers.

The Qur'an mentions Egypt in the stories of the two prophets **Joseph** and **Moses.** So first we should look into what time period they lived around to get an accurate insight.

Professor Emeritus of Egyptology *Kenneth Kitchen* dates the story of Joseph to the **Second Intermediate Period** (1674-1553 BCE) during the time of the *Hyksos* based on the evidence from the book of Genesis and comparing it with ancient Egyptian history.[14]

The Hyksos belonged to a group of mixed **Semitic-Asiatics** who infiltrated Egypt during the *Middle Kingdom* (1975-1640 BCE) and became rulers of Lower Egypt during the *Second Intermediate Period* (1674-1553 BCE). The view best supported by evidence and that of the majority of scholars appears to be that Joseph entered Egypt during the time of the Hyksos and it becomes more evident if we follow the story of Joseph where he became a chief figure as both Joseph and Hyskos were Semitic people. [15]

So, we can safely conclude that the era in which Joseph entered Egypt was the Second Intermediate Period (1674-1553 BCE).

Scholars have tried to find the period occupied by Moses in history and have placed him at various points within the **New Kingdom Period** (1552-1069 BCE). According to the *Dictionary of Proper Names and Places in The Bible,* under "Moses":

"Moses' career unfolds ca. 1250 BCE, the date generally accepted for the Exodus."[16]

This date is also endorsed by *The Universal Jewish Encyclopaedia*, which states:

"The period during which Moses apparently lived was the third or fourth quarter of the 13th century BCE; accordingly, Ramses II or Merneptah was the Pharaoh of the Exodus." [17]

So, according to a good scholarly consensus we can conclude that the period in which Moses lived was the New Kingdom period (1552-1069 BCE). The chart below will help you keep record of the time periods;

Dynasty	Period	Dates	Rulers
13th-17th	Second Intermediate	1674-1552 BCE	King of *Joseph*
18th-20th	New Kingdom	1550-1069 BCE	Pharaoh of *Moses*

Now, let's see what the Qur'an has in knowledge about the stories of these two great prophets and the era they were living in (especially the rulers). With

regards to the Egyptian ruler who was a contemporary of Joseph, the Qur'an uses the title **"King" (ملك);** He is never once labelled as *Pharaoh* (فرعون). Some verses are quoted below:

وَقَالَ الْمَلِكُ ائْتُونِى بِهِۦ ۖ فَلَمَّا جَآءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ

"And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

(Qur'an 12:50)

وَقَالَ الْمَلِكُ ائْتُونِى بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

"And the king said, "Bring him [Joseph] to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."

(Qur'an 12:54)

As for the Egyptian ruler during the time of Moses, the Qur'an repeatedly calls him **"Pharaoh" (فرعون)** and never calls him *"King"* (ملك).

Here are some verses:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَا۟ئِهِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ الْعَٰلَمِينَ

"And we certainly sent Moses to Pharaoh and his establishment, He said I am a Messenger from the Lord of the Worlds".

(Qur'an 43:46)

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسٰى وَهٰرُونَ إِلٰى فِرْعَوْنَ وَمَلَإِيْهِۦ بِـَٔايٰتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ

"Then we sent after them Moses and Aaron to Pharaoh and his establishment with our signs, but they behaved arrogantly and were a criminal people."

(Qur'an 10:75)

So, we have seen that the Qur'an makes a noticeable difference in mentioning the rulers of Egypt at the time of Moses and Joseph. The names found in the Qur'an are in complete harmony with the historical evidence discovered in the last couple of centuries after the language of Hieroglyphics was decoded and translated by *French Orientalist Jean François* in 1822, a language which was dead for the past 2000 years and over 700 years before the revelation of the Qur'an. In these findings we discovered that the term "Pharaoh" was first used in the New Kingdom Period i.e., **era of Moses over 500 years after Joseph.**

The *Encyclopaedia Britannica* states:

"Pharaoh, (from Egyptian per ʿaa, "great house"), originally, the royal palace in ancient Egypt. The word came to be used metonymically for the Egyptian king under the New Kingdom (starting in the 18th dynasty1539–1292 BCE), and by the 22nd dynasty (c. 945–c. 730 BCE) it had been adopted as an epithet of respect. It was never the king's formal title, though, and its modern use as a generic name for all Egyptian kings is based on the usage of the Hebrew Bible."

The only source of information about these ancient stories available at the time of Muhammad was the Biblical narratives. The Bible, however, calls the ruler of Joseph and Moses both as "Pharaoh" and never specifically mentions the word

king, it even mentions the ruler at the time of *Abraham* as "Pharaoh" and uses the word "Pharaoh" more than 96 times in the *Book of Genesis*.
Here are some verses:

"The Pharaoh gave orders about Abraham to his men, and they sent him on his way, with his wife and everything he had."
(Genesis 12:20)

"Then Joseph said to Pharaoh. "The dreams of Pharaoh are one and the same. God has revealed to Pharaoh what he is about to do.'"
(Genesis 41:25)

"When Pharaoh heard of his, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian."
(Exodus 2:15)

So, we can see that the Bible misuses the term Pharaoh and erroneously refers to all rulers of Egypt of every age as **"Pharaoh"** even though the term was introduced much later after Abraham and Joseph.

The *Encyclopaedia of the Bible* confirms this mistake in the Bible:

"Pharaoh. Ruler over Egypt also known as "the King of Upper and Lower Egypt." He lived in a palace known as the "great house," which was a symbol of his authority. The Egyptian word for the palace was applied to the kings of the New Kingdom (c. 1550–1070 BC). The use of the title pharaoh in Genesis maybe anachronistic (inappropriate/erroneous usage) in that Moses in covering the events of the patriarch in relation to Egypt used the commonly accepted term "pharaoh" even though the title was not in use at the time of the" patriarchs"

(cf. Gn 12:15-20; 37:36) [18]

These facts that I have mentioned were unknown at the time of the Qur'anic Revelation. Knowledge of the old Egyptian Hieroglyphs was completely extinct until the 19th century CE when it was successfully deciphered. Prophet Muhammad couldn't have copied from the Bible because the Bible gets it wrong. From where, then, did he obtain this information? The Qur'an answers this doubt:

"The revelation of this book [The Qur'an] is from God, The Almighty, All-Knowing."
(Qur'an 40:2)

Chapter Three

Qur'an and the Pharaoh of Egypt

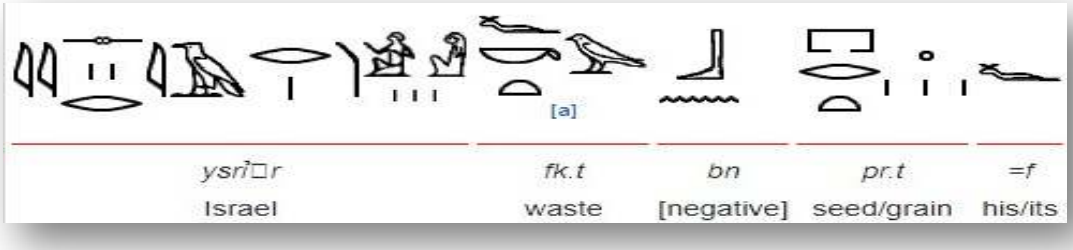
The Qur'an doesn't mention the Pharaoh of Moses by name, but we can easily use the details found in the scripture to confirm it with his identity. But before delving deep into this topic we should first get a brief account of the story of Moses and the Pharaoh largely similar in the Qur'anic and Biblical narrative.

Prophet Abraham settled in **Canaan** (modern day Syria, Palestine and Jordan), he had two sons *Isaac* and *Ishmael*, the later one went on to live in western Arabia while Issac stayed in Cannan. Isaac had many sons but one of his son who was popular by the name of *Israel* or *Jacob* was a prophet. The son of Prophet Jacob was **Joseph** who was somehow sold into slavery in Egypt and that's how the Israelites ended up into Egypt (we will discuss this in the coming section). We have already identified the era in which Joseph lived i.e. Second Intermediate Period (1674-1535 BCE). Moses was from the descendants of Israelites born in Egypt under the New Kingdom Period. The era of Moses was a bad phase for Israelites as they were being greatly persecuted by the Pharaoh. So, God appointed Moses as a Prophet and told him to preach and deal with the Pharaoh, the story goes on when in the end Pharaoh in pursuit of the Israelites drowned in the Red sea due to the miracle of the sea splitting into two and Israelites returned to the land of Canaan, the incident is famously known as the **Exodus**.

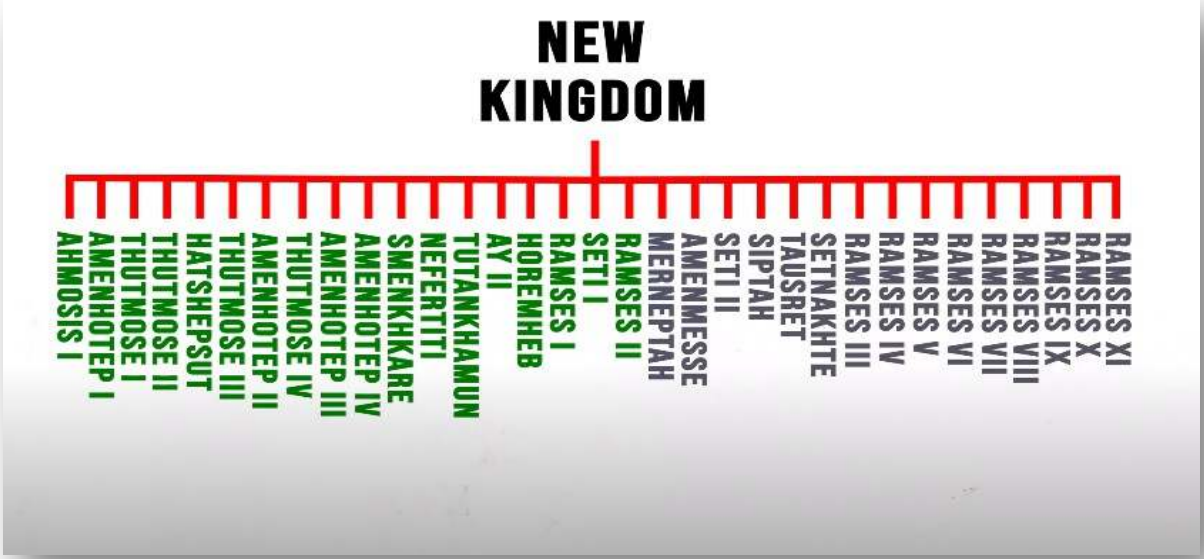
Now, we have already identified that Moses lived during the New Kingdom Period (1550-1069 BCE) this can be further proved and placed by an ancient

artifact called **"The Merneptah Stele"** which mentions *Israel* for the very first time in history in relation to Canaan, the artifact is dated from 1208 BCE around the reign of Pharaoh *Merneptah* which clearly indicates that the migration of The Israelites have already happened i.e. **before the reign of Merneptah as he was alive and present after the migration (exodus).**

The Merneptah stele in Cairo Museum, Egypt



The Merneptah Stele with its mention of "Israel" in Hieroglyphics[19]



List of the Pharaohs in the New Kingdom Period with the 18 Pharaohs before Merneptah mentioned in green.

Let's first analyse the Bible in an attempt to identify the Pharaoh. The Bible mentions two Pharaohs in its narrative: one when Moses went to Midian and second when he returned to Egypt after sometime.

"When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian, where he sat down by a well."

"During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God." (Exodus 2:15 & 23)

The Bible also states that Moses was **eighty years old** when he spoke to Pharaoh and then happened the Exodus (Exodus 7:7). So, The Bible states that two Pharaohs ruled from the birth of Moses till the Exodus. But now there is a big

problem with the biblical narrative because no two Pharaohs before Merneptah together ruled for 80 years.

Chart showing reigns of the Pharaohs (in years)

So, we saw that the Biblical narrative clearly contradicts the historical facts. Let's focus on the Qur'anic narrative to identify the Pharaoh.

Unlike the Bible, the Qur'an informs us about a single Pharaoh from the birth of Moses (even before his birth) until the Exodus.

The Qur'an states that Moses fled to Midian when he reached the age of maturity (the age of maturity in the Qur'an is 40 years). The Qur'an also informs that during his time in Midian Moses spent 8-10 years in the service of his father-in-law. (Qur'an 28:14, 46:15 & 28:27 respectively)

So, from the above information we can easily deduce that the time when Moses met Pharaoh, he was at least 48 years of age (40 years + 8 years in Midian until his return to Egypt and The Exodus = 48 years).

The only Pharaoh in the New Kingdom Period who had such a lengthy and absolute reign was **Ramesses II** who reigned for 66 years in total.[20]

So, we can see that the Qur'anic account is in complete harmony with historical evidence and corrects the Bible. Now, let's come to the juicy part. The Qur'an makes an astonishing claim about the Pharaoh of Moses who God drowned in the sea.

فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ

"So today we [God] will save you [Pharaoh] in body that you may be a sign to those who will come after you. And indeed, many among the people are ignorant about our signs".

(Qur'an 10:92)

It's worth noting that The Qur'an states that God will preserve his **body (بدن)** as a sign for the future generations, The Qur'an never claims something like that for any of the destroyed nations/people it discusses.

Surprisingly, the body/mummy of the Pharaoh Ramesses II was discovered in the year 1881 CE which is one of the most if not "the most" preserved mummies in the world.

*Mummy of **Ramesses II** presently in Cairo Museum, Egypt, one can see details of the facial features and even the hairs on the head*

Historically, Ramesses II was buried in the tomb KV7 in the Valley of the Kings, but because of looting, priests later transferred the body to a holding-area, re-wrapped it, and placed it inside the tomb of queen *Ahmose Inhapy*. Seventy-two hours later it was again moved, to the tomb of the high priest *Pinedjem II*. All of this is

recorded in hieroglyphics on the linen covering the body of the coffin of Ramesses II. His mummy was eventually discovered 3000 years later in TT320 inside an ordinary wooden coffin and is now in *Cairo's National Museum of Egyptian Civilization*.[21]

Dr. Maurice Buccaile and *Ali Gomaa* (controversial) stated that it is likely that Ramesses II died from drowning. Although many other reasons like Arthritis and heart attack are also assumed.

Nothing was known about his mummy in the intervening period of almost 3000 years (1219 BCE - 1881 CE), At the time when the Qur'an was revealed (610-632 CE) the whereabouts and fate of Pharaoh's body was unknown, it may have been stolen, damaged or permanently lost, never to be found again. So, the Qur'anic account about The Pharaoh isn't only historically accurate but also makes a bold prophecy which is nowhere to be found in The Bible, the only source available at the time of Muhammad. How is it possible that the Qur'an knew all of this and even prophesied about a great sign?
The Qur'an confirms its source of knowledge:

"The revelation of this book [The Qur'an] is from God, The Almighty, All Knowing."
(Qur'an 40:2)

Chapter Four

Qur'an and the Lordship of Pharaoh

As we have already seen that the Qur'an presents some very accurate, amazing and insightful information about the Pharaoh of Moses i.e., Ramesses II and even corrects the Bible in its narrative. Let us now analyse the lifestyle and religion of the Pharaoh of Moses as mentioned in the Qur'an in the light of historical evidence.

فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَا۟ئِهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ

"But no one believed in Moses except a few of his own people, for fear that Pharaoh and their leaders would persecute them: Pharaoh was Domineering in the land and Extravagant."

(Qur'an 10:83)

The Qur'an's claim of the Pharaoh being extravagant and those that committed excess is proven by modern archaeological discoveries. In his love of building enormous structures and the number of wives and children he had. Historical records mention that the number of children Ramesses II had numbered between 100-105.[22]

Historian *Eric Uphill* states:

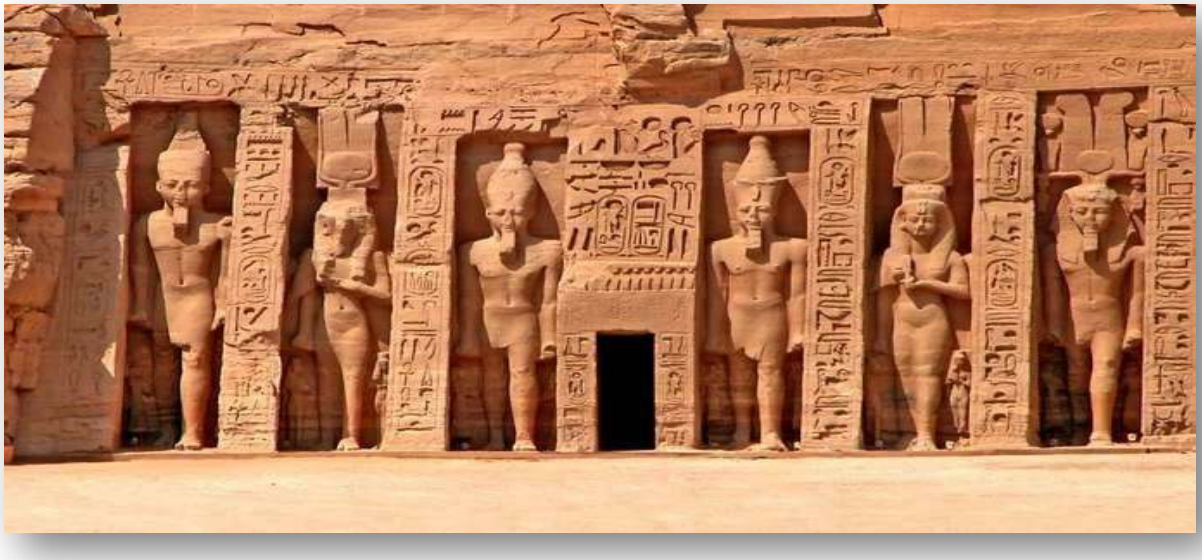
"[The palace] of Ramses II was probably the vastest and most costly human residence ever built by the hands of man." [23]

Historian and Egyptologist *Kenneth Kitchen* states:

"Certainly in his building works for the Gods Ramses II surpassed not only the Eighteenth Dynasty (to which he belonged) but every other period in Egyptian History." [24]

National Geographic writer *Kristin Baird Rattini* writes:

"Pharaoh during Egypt's golden age, King Ramses II built more monuments and sired more children than any other Egyptian king." [25]



*The monumental temple in **Abu Simbel**, built by Ramesses II in 1264 BCE*

The Royal entry gate of the Palace of Pharaoh Ramesses II, built 1290 BCE

The Qur'an also mentions some details regarding the construction of stakes/obelisks/pillars by The Pharaoh Ramesses II, which can be historically placed as the obelisks/pillars at the southern side of the **Karnak Temple.** The Karnak temple although was built in the Middle Kingdom Period, when they were no Pharaohs and only "kings" which the Qur'an even differentiates and we have mentioned before. The obelisks/pillars in the southern side were made by Pharaoh *Ramesses II* as found written in Hieroglyphics on the obelisks.[26]

The Qur'an states the following highlighting the Obelisks made by the Pharaoh dynasty especially the Pharaoh of Moses i.e., Ramesses II:

وَفِرْعَوْنَ ذِى الْأَوْتَادِ

"And [with] Pharaoh, owner of the pillars/stakes/obelisks (Awtad)."

(Qur'an 89:10)

We can see that the Qur'an is explicit and in complete harmony with the historical findings of the last few centuries which makes its claim unique and amazing, whereas the Bible never goes into such detail or mentions anything like that.

Now let's see what claim does the Qur'an makes regarding the religion and practices of the Pharaoh and his people:

فَحَشَرَ فَنَادَىٰ
فَقَالَ أَنَا۠ رَبُّكُمُ الْأَعْلَىٰ

"And he [Pharaoh] gathered his people and said "I am your Lord The Most High and Exalted"".

(Qur'an 79:23-24)

قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

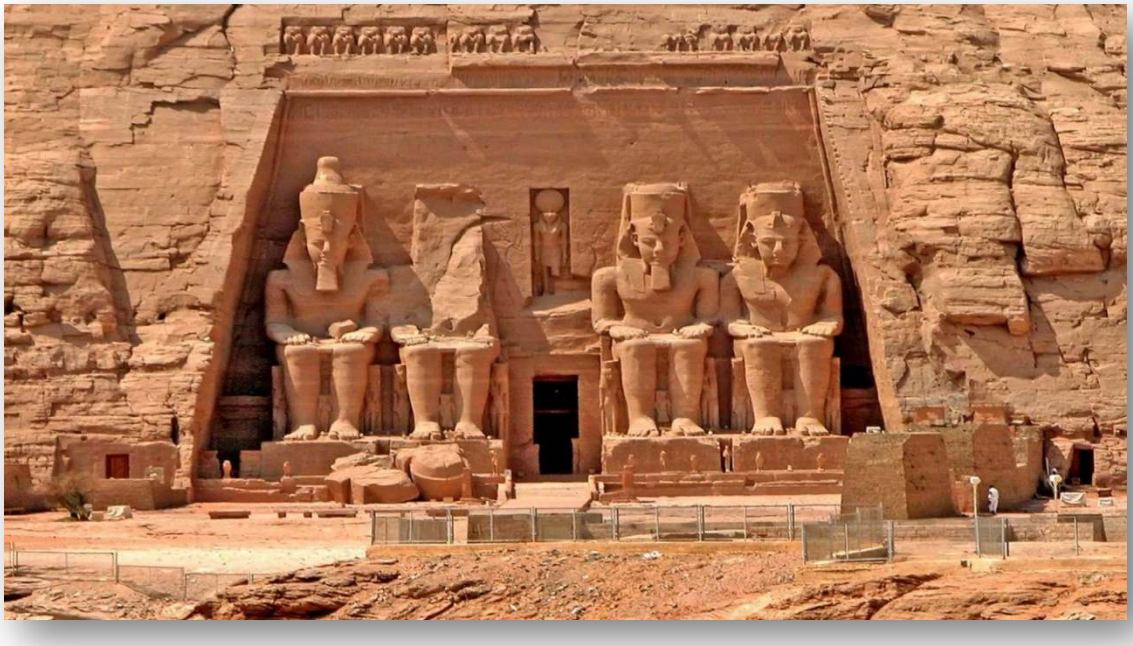
"[Pharaoh] said, "if you take a God other than me. I will surely imprison you"".

(Qur'an 26:29)

So, we can see that The Qur'an states that Pharaoh said to his people that he is their Lord (رَبُّ), God (إله) and enjoined his worship upon them.

Surprisingly, modern archaeological discoveries have proven it to be true. Ramesses II built a great temple at *Abu Simbel* to honor and venerate himself. Archaeologist *Alberto Siliotti* states:

"The Great Temple at Abu Simbel, which took about twenty years to build, was completed around year 24 of the reign of Ramesses the Great (which corresponds to 1265 BCE). It was dedicated to the gods Amun, Ra-Horakhty, and Ptah, as well as to the deified Ramesses himself. It is generally considered the grandest and most beautiful of the temples commissioned during the reign of Ramesses II, and one of the most beautiful in Egypt." [27]



The Great Temple at Abu Simbel with the four idols of Ramesses II in front

Drawings showing Ramesses II making a sacrifice to his own "divine" self

So, we have seen how Ramesses II deified himself and enjoined his worship in the society. This information and the temple itself was lost and buried in sand for the last 2000 years.

With the passage of time, the temples fell into disuse and eventually got covered by sand. By the 6th century BCE, the sand already covered the statues of the main temple up to their knees. The temple was forgotten until 1813, when *Swiss Orientalist Johann Ludwig Burckhardt* found the top frieze of the main temple. Burckhardt talked about his discovery with Italian explorer *Giovanni Belzoni*, who travelled to the site, but was unable to dig out an entry to the temple. Belzoni returned in 1817, this time succeeding in his attempt to enter the complex.[28]

It is important to note that the Bible is free from anything like this and never mentions the worship or deification of the Pharaoh. This information which seems so apparent was not known until 1817 CE, only the **Qur'an** mentions such information which was lost 700 years before the Qur'an was revealed. How can someone know such a thing? What's the source of this information?

The Qur'an boldly describes its origin:

"The revelation of this book [The Qur'an] is from God, The Almighty, All-Knowing."
(Qur'an 40:2)

Chapter Five

Qur'an and Hieroglyphics

The ancient Egyptian language *Hieroglyphics* was the language used in Ancient Egypt for thousands of years, although the knowledge of the Hieroglyphics started diminishing from the 6-5th century BCE and became completely extinct in the 4th century CE.[29]

The breakthrough in decipherment came only with the discovery of the **Rosetta Stone** (dated 194 BCE) by Napoleon's troops in 1799 (during Napoleon's Egyptian invasion). As the stone presented a hieroglyphic and a demotic version of the same text in parallel with a Greek translation, plenty of material for falsifiable studies in translation was suddenly available. In the early 19th century, scholars such *as Silvestre de Sacy, Johan David Åkerblad*, and *Thomas Young* studied the inscriptions on the stone, and were able to make some headway. Finally, **Jean-François Champollion** made the complete decipherment by the 1820s.

In this section, we are going to look at some old Pyramid texts and Papyrus sheets written in hieroglyphics and compare it with a verse in the Qur'an.

The ancient Egyptians used to mourn the death of the Kings and Pharaohs as we find written on ancient texts.

A text called The **Rhind Papyrus** dated between 1550-1200 BCE found near the memorial temple of Ramesses II is one of those documents we are going to see.[30]

A portion of The Rhind Papyrus

A part of the Papyrus in the memory of a Pharaoh (possibly Ramesses II or before) written to the God of death *Osiris* reads:

> "Countries and regions weep for you, the zones weep for you, as if you were Sesheta, heaven and earth weep for you inasmuch as you are greater than the Gods…"
> (The Songs of Isis and Nephthys Column XVI) [31]

A similar writing is also found in a pyramid tablet mourning a Pharaoh reads:

> "The Sky weeps for you, the earth trembles (in mourning) for you"

(1365c, Utterance 553, Resurrection, meal and ascension of the deceased king)
[32]

We can see a phrase about the heaven/sky and earth weeping/mourning in the memory of the Pharaohs in these hieroglyph texts.

We have already seen that the Pharaoh of Moses was a tyrant and arrogant man who was drowned by God as a punishment.
The Qur'an mentions something similar to the above phrases in regards to the Pharaoh and his army:

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ

"Neither the heaven nor the earth wept for them [Pharaoh and his army], nor were they given respite"

(Qur'an 44:29,)

(Read from verse 17 to get full context)

We can see that the Qur'an quotes the ancient texts/phrases directly in its rebuttal of Egyptian idiolations of Pharaoh. It is worth noting that the Qur'anic text is identical to both the above texts with slight variation can be observed in the latter one, but it's important to note that the hieroglyph language is based on symbols and not letters which sometimes vary according to the context, so we can say that the Qur'an matches with both of them in its subject and quotation. The famous Egyptologist *Jean François Champollion* wrote:

"It is a complex system, writing figurative, symbolic, and phonetic all at once, in the same text, the same phrase, I would almost say in the same word".[33]

We just saw that the Qur'an literally quoted the ancient texts in its narrative, a text whose language was long dead before the revelation of the Qur'an and was only deciphered twelve centuries later. How did the Qur'an get this information? How can an unlettered man know all of this?

The Qur'an boldly describes its origin:

"The revelation of this book [The Qur'an] is from God, The Almighty, All-Knowing."

(Qur'an 40:2)

Chapter Six

Qur'an and Haman of Egypt

The Qur'an in the story of Moses and Pharaoh mentions a person named **"Haman"** who seems to be an intimate of Pharaoh. Let's first look at some verses and analyse:

وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى الطِّينِ فَاجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ الْكَٰذِبِينَ

"And Pharaoh said, "O Chiefs, I have not known you to have a god other than me. Then ignite for me, O Haman [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."

(Qur'an 28:38)

وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ابْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ الْأَسْبَٰبَ

And Pharaoh said, "O Haman, construct for me a tower that I might reach the ways."

(Qur'an 40:36)

Let's note some points we get from the verses above:

1. Pharaoh bragging about himself as God
2. Pharaoh calls on an important person of his called Haman (هَامَانُ) and orders him to build a tower to reach the sky.
3. Pharaoh wants to reach the skies through those towers to see God(s).

We will focus on the above points and see in the light of historical facts to see if the information of the Qur'an is historically accurate or not.

As we have already seen, the Pharaoh of Moses is Ramesses II from the New Kingdom Period (1550-1069 BCE). Now let's look at another personality from the same time as Ramesses II named **"Bakenkhonsu".** Bakenkhonsu was the high priest of the Egyptian God **"Amun "** during the reign of Ramesses II and was the chief architect responsible for various building works including Eastern part of The Karnak Temple.[34]

An idol of him was found in the 19th century gives all this information inscripted on it. It states:

"He showed me favour, because he recognized the worth of my character. He appointed me High Priest of Amun for 27 years (already)."

"I being principal Chief of Works in the Estate of Amun, as an efficient confidant of his lord." [35]

He further goes on to state:

"I made a temple for him, (called) "Ramesses-Meryamun-who-hears-prayers" in the upper portal of the domain of Amun. And I erected obelisks (pillars/towers) of granite in it, whose tops approached the sky, a stone terrace before it, in front of Thebes, the bah-land and gardens planted with trees." [36]

Block statue of Bakenkhonsu with his autobiography in the Hieroglyph inscriptions

So far, we have seen that Bakenkhonsu was a high priest and the chief architect in the reign of Pharaoh, but what has he got to do with Haman? Let's find out.

We saw that Bakenkhonsu was the high priest in the temple of Amun, the high priest in the temple of Amun was called "**Ham nata tapiy amana**", which in its noun form becomes "**Ham-amana**" meaning servant of Amun. "Ham" in Egyptian means servant and "amana" is the articulated version of Amun *(imn)*. The word means servant of Amun.[37]

We can say that the Haman in the Qur'an may be the Arabized version of the Egyptian epithet of Bakenkhonsu *Ham-amana*, just as the Pharaoh or per-a in Egyptian to *Firawn* in Arabic. The Qur'an uses the title/epithet of Haman to refer to the high ranking figure (Bakenkhonsu) just as it uses the title Pharaoh

to refer to Ramesses II. We can also see that he built some structures which reach the sky in the name of Ramesses II. Let's delve a bit deep.

The idea of reaching the sky towards a God or Gods was common among the Pharaohs. Historical evidence states they have tried that in their lifetime and have expected the same after their death through the pyramids.

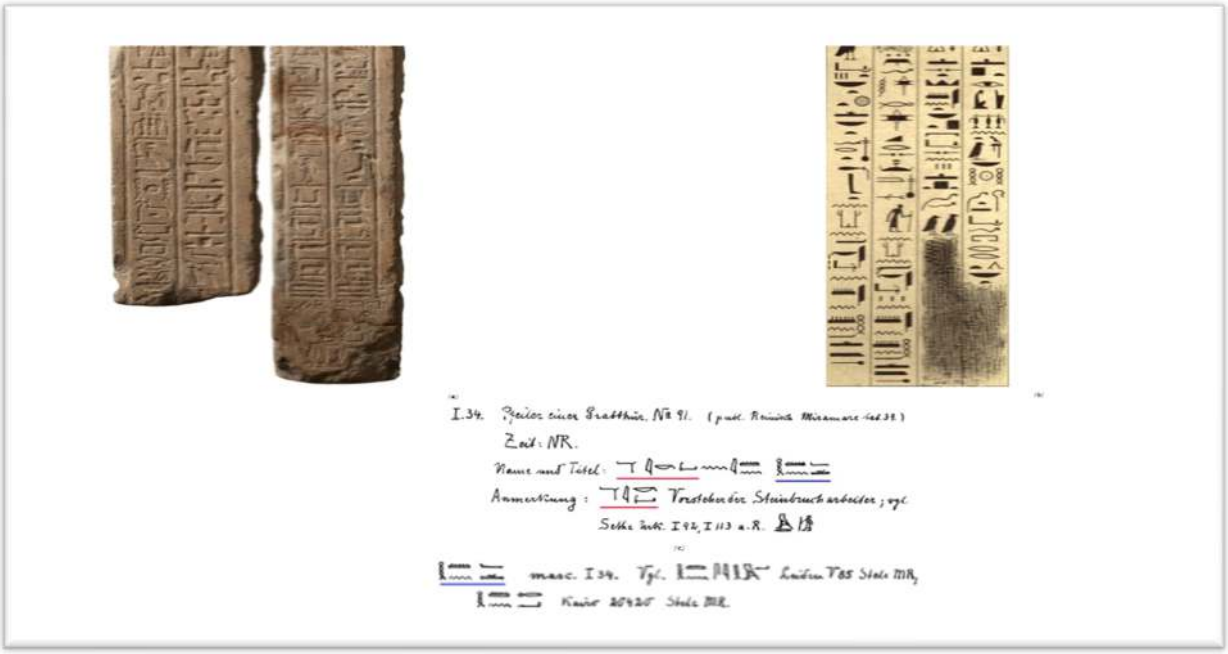
Egyptologist *Sir J.M. Davis* states:

> "Standing before the gods, the Pharaoh shows his authority. He orders them to construct a staircase so that he may climb to the sky." [38]

Egyptologist *M. Verner* states:

> "The shape of the pyramid has most often been interpreted as a stylized primeval hill and, at the same time, a gigantic stairway to heaven. In fact, the Egyptian terms for "pyramid" (mr) has been derived from a root i`i ("to ascend"), thus giving "place of ascent." [39]

Now let's look at an artifact, called **"the door jam of hmn-h"** which dates from the New Kingdom Period (1550-1069 BCE) and most probably from the time of Ramesses II. It describes the name/title "hmn-h" (pronounced Hamanah or Haman according to W. Wrezinski) as the chief observer of building works.[40]



The door jamb of "ḥmn-ḥ" in the Kunsthistorisches Museum in Vienna, Austria. (a) the original door jamb [the left fragment goes on top of the right] and (b) its transcription. © Kunsthistorisches Museum (c) Hieroglyph entry for "ḥmn-ḥ" (underlined blue) and his profession "Vorsteher der Steinbrucharbeiter" meaning "chief/overseer of the stone-quarry workers" (underlined red) and dates from the New Kingdom Period (d) Notice that the "ḥmn-ḥ" mentioned by Wreszinski is masculine

Let's compare the Qur'anic account of the story of Haman with the historical facts about Bakenkhonsu:

Haman in the Qur'an	Bakenkhonsu
An eminent figure at the time of Pharaoh Ramesses II	*High priest of the temple of Amun in Ramesses II's reign.*
An architect/builder	*Chief architect/observer of works*
*Mentioned as **Haman** (arabized)*	*Held the title/epithet of **Ham-amana***
ordered to build a tall structure	*Reported to have built a tall structure dedicated to Ramesses II*

We can see the striking resemblance between the Haman of the Qur'an and the Egyptian *Ham-amana (Bakenkhonsu)*.

The first person who noticed Haman in the Qur'an was *Dr. Maurice Bucaille* who was part of the Egyptology department in France and had a conversation over Haman with a French Egyptologist. He summaries it in his book *Moses and Pharaoh: The Hebrews in Egypt.*

Dr. Maurice Bucaille states:

"In the book Reflections on the Qur'an (Réflexions sur le Cora), I have related the result of such a consultation that dates back to a dozen years ago and led me to question a specialist who, in addition, knew well the classical Arabic language. One of the most prominent French Egyptologists, fulfilling these conditions, was kind enough to answer the question.

I showed him the word "Haman" that I had copied exactly like it is written in the Qur'an, and told him that it had been extracted from a sentence of a document dating back to the 7th century CE, the sentence being related to somebody connected with Egyptian history.

He said to me that, in such a case, he would see in this word the transliteration of a hieroglyphic name but, for him, undoubtedly it could not be possible that a written document of the 7th century had contained a hieroglyphic name - unknown until that time - since, in that time, the hieroglyphs had been totally forgotten.

In order to confirm his deduction about the name, he advised me to consult the Dictionary of Personal Names of the New Kingdom by Ranke, where I might find the name written in hieroglyphs, as he had written before me, and the transliteration in German.

I discovered all that had been presumed by the expert, and, moreover, I was stupefied to read the profession of Haman: "The Chief of the workers in the stone-quarries," exactly what could be deduced from the Qur'an, though the words of the Pharaoh suggest a master of construction.

When I came again to the expert with a photocopy of the page of the Dictionary concerning "Haman" and showed him one of the pages of the Qur'an where he could read the name, he was speechless...

Moreover, Ranke had noted, as a reference, a book published in 1906 by the Egyptologist Walter Wreszinski: the latter had mentioned that the name of "Haman" had been engraved on a stela kept at the Hof-Museum of Vienna (Austria). Several years later, when I was able to read the profession written in hieroglyphs on the stela, I observed that the determinative joined to the name had emphasised the importance of the intimate of Pharaoh."

He went on to say:

"Had the Bible or any other literary work, composed during a period when the hieroglyphs could still be deciphered, quoted "Haman," the presence in the Qur'an of this word might have not drawn special attention. But, it is a fact that the hieroglyphs had been totally forgotten at the time of the Qur'anic Revelation and that no one could not read them until the 19th century CE. Since matters stood like that in ancient times, the existence of the word "Haman" in the Qur'an suggests a special reflection." [41]

Now, it's important to note that the Bible also mentions a Haman, but the resemblance is in name only.

The Biblical Haman was a servant under a **Persian** king named *Xerxes* in the *Book of Esther*.

"After these events, King Xerxes honoured Haman son of Hammedatha, the Agagite, elevating him and giving him a seat of honour higher than that of all the other nobles."
(Esther 3:1)

Jewish and Christian scholars have also concluded that the Book of Esther is fabricated and a work of fiction. The *Jewish Encyclopaedia* states:

"Comparatively few modern scholars of note consider the narrative of Esther to rest on a historical foundation…. The vast majority of modern expositors have reached the conclusion that the book is a piece of pure fiction , although some writers qualify their criticism by an attempt to treat it as a historical romance."[42]

Yet again these are details completely missing in the Bible or any other narrative present at the time of Muhammad. All this is just discovered 200 years ago, 1200 years after the death of Muhammad. Where did Muhammad and Qur'an get this information from? The Qur'an answers:

"The revelation of this book [The Qur'an] is from God, The Almighty, All-Knowing".
(Qur'an 40:2)

The Qur'an also says that the story of Moses is a sign for the people:
"And we certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days of God." Indeed, in that are signs for everyone patient and grateful."
(Qur'an 14:5)

Chapter Seven

Qur'an and the use of Silver in Ancient Egypt

The Qur'an mentions an amazing insight in the story of Joseph when he was brought into Egypt but before delving deep into it, we should first look at the story of **Joseph** to understand the context.

Joseph was the son of Prophet *Jacob* who used to live in *Canaan*. Due to jealousy his elder brothers once threw him in a well and went away. A caravan passed by and took him with themselves and then they sold him in Egypt as a slave to one of the **chiefs (Aziz).** In this section, we will focus on the sale of Joseph.

وَقَالَ فِرْعَوْنُ يٰهٰمٰنُ ابْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ الْأَسْبٰبَ

"So, when they [his brothers] took him [out] and agreed to put him [Joseph] into the bottom of the well... But we inspired him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]." (Qur'an 12:15)

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلٰى دَلْوَهُۥ ۖ قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ وَاللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ

"And there came a company of travellers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise; and God was knowing of what they did."

وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّٰهِدِينَ

"And then sold him for a small price, for a few pieces of silver: so little did they value him."

وَقَالَ الَّذِى اشْتَرَىٰهُ مِن مِّصْرَ لِامْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى الْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, we established Joseph in the land that we might teach him the interpretation of events. And God is predominant over His affair, but most of the people do not know."

(Qur'an 12:19-21)

We can see that the Qur'an states that Joseph was sold in Egypt by the travellers for a few **Dirhams** (دَرَٰهِمَ) which in classical Arabic means silver or pieces of silver to be precise which eventually after the advent of Islam took the shape of coin in the reign of the righteous Caliph *Omar Ibn Al-Khattab* (634-644 CE).[68]

Skeptics like *Joseph Smith* have argued that silver coinage was not used in Egypt at the time of Joseph i.e. Second Intermediate Period (1674-1553 BCE) and the author of the Qur'an made a mistake. Recent archaeological excavations have suggested that this is not the case and the usage of silver as currency and coinage was prevalent in Egypt since the *Old Kingdom Period* (2700-2200 BCE), one thousand years before Joseph.

Silver or pieces of silver were called *"sh't, shn't & sh'ty"* were used for transactions in Ancient Egypt. [43]

A marketing scene from the Old Kingdom Period (2700-2200 BCE). The picture at the right-hand side of the 4th row depicts a scene where a piece of cloth was sold for 6 sht'y [44]

The above picture was found in the grave of ancient Egyptian royal servants *Khnumhotep* and *Niakhkhnum* from the Old Kingdom Period shows that pieces of silver were being used as coinage for transactions in Ancient Egypt.

Historian *T.E. Peet* states that **sh'ty** was an abstract value which was counted and not weighed i.e., the quality of the silver didn't matter but the pieces just like coins. They were counted and not weighed. Prof. *T.G.H. James* says the same.[45]

We should note that the Qur'an also uses the term **Ma'adudatin (**مَعْدُودَةٍ**)** for the silver which means limited or countable in number i.e., it can't be weighed and is only counted.[46]

The 9th century exegete Muhammad Ibn Jarir Al-Tabari explains the linguistics of this verse and word in his commentary.

Ibn Jarir Al-Tabari states:

وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّٰهِدِينَ

قالا ابن جرير: والصواب من القول في ذلك أن يقال: إن الله تعال ذكره أخبر أنهم باعوه بدراهم معدودة غير موزونة ، ولم يحد مبلغ ذلك بوزن ولا عدد، ولا وضع عليه دولة في كتاب ولا خبر من الرسول صلى الله عليه وسلم . وقد يحتمل أن يكون كان عشرين، ويحتمل أن يكون كان اثنين وعشرين، وأن يكون كان أربعين، وأقل من ذلك وأكثر ، وأي ذلك كان فإنها كانت معدودة غير موزونة وليس في العلم بمبلغ وزن ذلك فائدة تقع في دين ولا في الجهل به دخول ضر فيه، والإيمان بظاهر التنزيل فرض، وما عداه فموضوع عنا نكلف علمه.

"And then sold him [Joseph] for a small price, for a few pieces of silver: so little did they value him."

Ibn Jarir Al-Tabari states: "The correct stance about this is to say that: Allah Almighty mentioned that they sold him for a few dirhams, counted not weighed, without disclosing the exact amount neither in weight nor in count. Neither did He provide any indication in this regard whether in the Book nor in an account through the Messenger - peace be upon him. The price may be 20 dirhams, or 22 dirhams, or 40 dirhams. It could be more or less than that.

Whatever that amount was, it was counted not weighed. Neither does the knowledge of the exact amount bring any benefit, nor does the lack thereof bring about any harm religion wise. We are ordered to believe in the apparent intent of the revelation, while we are not required to pursue any knowledge beyond that."

(Tafsir Al-Tabari Surah 12, Ayah 20)

This discovery in 1964 led to a paradigm shift as to how historians look at the history of coins and currency. Earlier it was believed that Greeks and Romans started the usage of coins in the 1st millenium BCE.

Now, it's important to note that the Bible also talks about the sale but unlike the Qur'an which mentions only one sale the Bible mention two sales, one when Joseph was sold by his brother to the *Midianites (Arabs)* and second when the Midianites (Arabs) sold Joseph to Potiphar in Egypt, the Qur'an only mentions one sale which happened in Egypt. Surprisingly, the Bible mentions that the transaction in silver was done near Arabia by the Midianites and no currency or transaction mode is mentioned for the sale that happened in Egypt.

"So, when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt."

(Genesis 37:28)

"Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, an officer of Pharaoh and captain of the guard."

(Genesis 37:36)

As we can see, the Bible never talks about silver in Egypt and mentions two sales which is completely different from the Qur'anic narrative. Moreover, the Bible's knowledge about currencies and their usage is very weak and erroneous. For example:

"Toward the service of God's house they gave 5,000 talents and 10,000 darics of gold 10,000 talents of silver."
(1 Chronicles 29:7)

The Bible mentions that **Darics** were in use at the time of King *David* in 1 Chronicles 29, but this is not correct as Daric was named after the *Persian King Darius I (*521-486 BCE) who lived approximately 500 years after David (?- 970 BCE) .[47]

Even the Jewish and Christian scholarship accepts it and calls it an act of anachronism (Inappropriate or erroneous usage of a word).

The Jewish Encyclopaedia states:

"A notable instance of anachronism occurs in I Chron. xxix. 7, where among the offerings of the chiefs of Israel in the time of King David are mentioned 10,000 gold "adarkonim" or darics, coins which were not struck before the time of King Darius I, i.e., more than 400 years after David." [48]

The *Wycliffe Bible commentary* states:

"The chronicler used the daric to evaluate this offering in 970 B.C.E, even though coinage was actually unknown to David." [49]

We saw that the Qur'an accurately mentions the usage of silver in Ancient Egypt and gives details about the transaction which was done in an abstract value which is in complete harmony with the historical evidence. Whereas, the Bible adheres silence on the transaction done in Egypt and also errs in its mention about usage of currencies.

The Qur'an as always stands true and free from error.

"The revelation of this book [The Qur'an] is from God, The Almighty, All-Knowing".
(Qur'an 40:2)

Chapter Eight

Qur'an and door locks in Ancient Egypt

The Qur'an in the story of **Joseph** mentions the *wife of the Chief (Aziz)* of Egypt in whose palace Joseph was a slave. We just saw how Joseph ended up in the palace of the Chief (Aziz).

Joseph was a very handsome man whom the wife of the Aziz was attracted to once she tried to seduce him in her locked room but Joseph avoided her.

وَرٰوَدَتْهُ الَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ الْأَبْوٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ الظَّٰلِمُونَ

"And she, in whose house he [Joseph] was, sought to seduce him. She fastened the door and said, "Come, you." He said, "[I seek] the refuge of God. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

(Qur'an 12:23)

The Arabic word (غلقتٱلأبوب) means to lock the door in a way no one can enter preferably using a door lock, etc. [50]

We can see in this verse that the wife of The Aziz locked the doors and then went on to unsuccessfully seduce Joseph. Skeptics have argued that the Qur'an is wrong here as locks were invented only in the First Millennium BCE by the Greeks and Romans. But this is not true as recent historical evidence states that locks were being used in Egypt since the last 4000 years and preferably in the Second Intermediate Period (1674-1535 BCE) i.e., the period of Joseph.[51]

The Bible never mentions locks or anything related to it in the story of Joseph. So, this little but accurate information is only found in the Qur'an.

"The revelation of this book [The Qur'an] is from God, The Almighty, All-Knowing."
(Qur'an 40:2)

Chapter Nine

Qur'an and the Origins of Magic

The Qur'an talks about the origins of magic and its relation to the Jews and *Ancient Babylonian* deities with full accuracy.

The Qur'an states:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ

"And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the

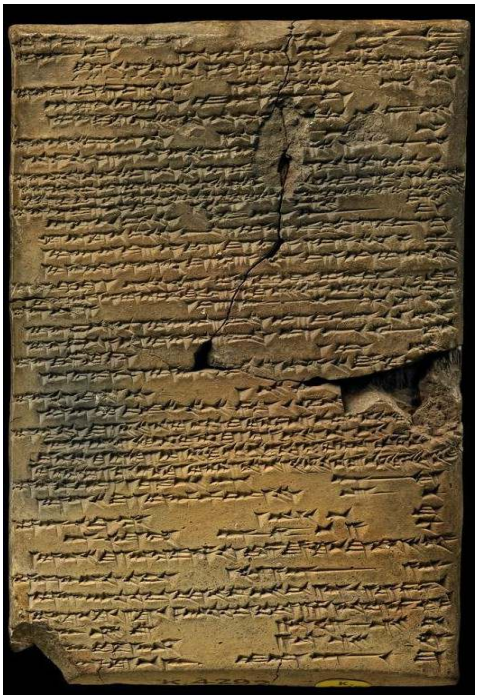
Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew."

(Qur'an 2:102)

The Qur'an states that magic was first revealed in Babylon from where the Children of Israel (Jews) and other people learned it. Thanks to modern science and archaeological methods we can verify this claim of the Qur'an.

The core science of magic like Astrology was first reported to be used in **Ancient Babylonia** (1950-1651 BCE). When *Alexander of Macedon* conquered Babylonia he spread it all around Europe and Asia in the *Hellenistic Period*.[52]
The 12 Zodiac signs were also first invented by The Babylonians which is a crucial system in Astrology.[53]

This information about Babylonian Astrology and Omens was found in the inscriptions of the **Enuma Anu Enlil** which is a major series of 68 or 70 tablets dealing with Babylonian astrology. The bulk of the work is a substantial collection of omens, estimated to number between *6500* and *7000*, which interpret a wide variety of celestial and atmospheric phenomena in terms relevant to the king and state. It contains the oldest astrological writings in the world.[54]



A portion of The Enuma Anu Enlil in British Museum

We can see that the Qur'an's claims about the origins of magic in Babylon are accurate. The Qur'an also mentions that magic was sent down by God as a trial/test for people in Babylon through the Angels **Harut and Marut.**

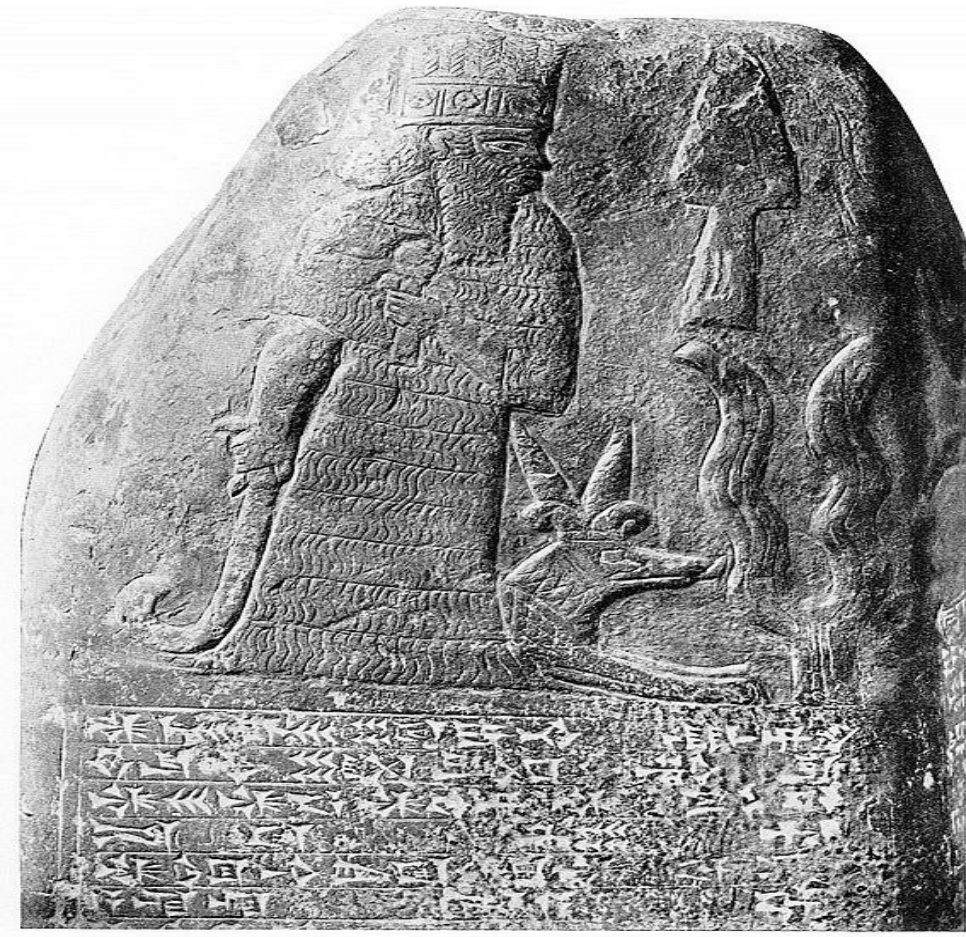
There is some striking resemblance between the angel Marut and Ancient Babylonian deity **Marduk**. Marduk was worshipped as *the "God of Magic*" and was pronounced *"Marutuk"* in Sumerian which is derived from the word *Amarutuk* meaning son of the Sun God.[55]

The name Marut (مَارُوت) may just be an Arabized version of the Sumerian "Marutuk" just as *Babilla* or *Babillim* (Sumerian for Babylon) becomes Babil (**بابل**) in Arabic.

Marduk was also glorified as the greatest of exorcists. A tablet from ancient Babylonia reads: [56]

"Upon the utterance of Amar-utu (Marduk), Exorcist among the Gods".

(Šurpu Tablet VIII, 88)



Statue of Marduk on a kudurru stele of the Babylonian king ***Meli-Shipak*** *(12th century BCE).*

We can see the striking parallels between the Babylonian deity Marduk (Marutuk) and the angel of magic Marut mentioned in the Qur'an. But you must have been thinking how he ended up as a deity. The answer is quite simple, humans from the very beginning have the tendency to deify mortals or unique people/figures/heroes and worship them like *Buddha, Ramesses II, Caesars* etc. The most obvious and apparent example of this is **Jesus** who is worshipped by millions, although he was only a messenger of God like *Muhammad, Abraham* and *Moses.* So, it is not surprising that the same would have happened with the angel Marut.

Professor *M. Geller* also states the same, as he says that Marduk was eventually raised from a servant of a deity *Ea*, God of wisdom to being deified as God

himself. Ea can be identified as God who used to teach him and people would have iconified him. [57]

The Qur'an even indicates it and states that on the day of judgement, God will ask the angels about the people who used to worship them, they will reply that they only worship spirits and demons in the name of angels for worldly benefit.

"And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"

"They will say, "Exalted are You! You, [Oh God], is our protector not them. Rather, they used to worship the demons and spirits (Jinn); most of them were believers in them."

(Qur'an 34:40-41)

It's important to note that the Bible also mentions Marduk but never gives a description or details regarding it and only identifies it as a deity in Babylon. It states no association with magic, omens or angels. These details are unique to the Qur'an only.

"Announce and proclaim among the nations, lift up a banner and proclaim it; keep nothing back, but say, 'Babylon will be captured; Bel will be put to shame, Marduk filled with terror. Her images will be put to shame and her idols filled with terror."

(Jeremiah 50:2)

We can see that the Qur'an accurately pinpoints the association of Marut with magic which matches the archaeological evidence found in the 20th century. The language of these artefacts is *Sumerian* which was a dead language for more than 2000 years at the time of Muhammad.

The Qur'an also mentions that the Children of Israel or the Jews learned magic from here even after knowing that it is bad and prohibited in their religion. If we compare the Torah (Old Testament) and the Rabbinic (Jewish scholarly) writings, we will find this to be true.

The Torah states:

"You must not allow a sorceress to live."

(Exodus 22:18)

"Let no one be found among you who sacrifices their son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft."

(Deuteronomy 18:10)

The Torah has a very strict attitude towards magic and magicians and doesn't permit its usage in any way.

By comparison Rabbinic texts especially the Talmud (Jewish commentary of the Old Testament) are full of sorcerous writings. Let's look at some of them:

"Rabbi Hanina said to his students who heard all this: Go and tell the son of Leiva'i, Rabbi Yehoshua ben Levi: It is not the constellation of the day of the

week that determines a person's nature; rather, it is the constellation of the hour that determines his nature. One who was born under the influence of the sun will be a radiant person... One who was born under the influence of Venus will be a rich and promiscuous person... One who was born under the influence of Mercury will be an enlightened and expert man... One who was born under the influence of the moon will be a man who suffers pains... One who was born under the influence of Saturn will be a man whose thoughts are for naught... One who was born under the influence of Jupiter. will be a just person... One who was born under the influence of Mars will be one who spills blood..."

(Shabbat 156a)

"If one wishes to see demons, let him take the afterbirth of a black she-cat, let him roast it in fire and grind into powder, and then let him put some into his eye."

(Berakoth, Folio 6A)

Jewish *Rabbi Shlomo* says:

"I see in the Babylonian Talmud many things which are permitted, from the realm of fortune-telling, incantations and witchcraft, these are innumerable…"

(Responsa of The Rashba, 1:413)

We can see that the scriptures and Rabbinic writings are completely at odds when it comes to magic and occultism, just as the Qur'an states. The Qur'an also claims that the origins of this magic is Babylon and Jews have been following that. A wide number of evidences from textual to archaeological support this claim.

The Talmud that comprises the foundations of Jewish law is a written compilation of the Rabbinic (scholarly) discussion; There are two forms of Talmud namely *The Jerusalem Talmud* and *The Babylonian Talmud,* as the name suggests both of them were produced in the respected lands. In comparison to the Jerusalem Talmud, the Babylonian Talmud is full of sorcery and occult practices. Let's look at an example:

"...I acquired male and female singers, and a harem as well—the delights of a man's heart."

(Ecclesiastes 2:8)

"Here, In Babylonia, they interpreted these words in the following manner: Male demons and female demons. In the Land of Israel, they said that these words are referring to carriages."

(Gittin 68A)

These Talmudic quotations above confirm the Qur'an's claim about the origins of Jewish magic which Rabbi Shlomo also affirmed.

Apart from the Rabbinic writings, an artifact called the *Incantation Bowls* excavated in the region in and around Babylonia indicates it too. Most of the Incantation bowls found have inscriptions in **Jewish Aramaic** which contain magical hymns.[58]

The *International Bible Encyclopaedia* states:

"Aramaic Incantation Bowls. One important source of knowledge about Jewish magical practices is the nearly eighty extant incantation bowls made by Jews in Babylonia during the Sasanian period (ad 226-636). ... Though the exact use of the bowls is disputed, their function is clearly apotropaic (magical) in that they are meant to ward off the evil effects of a number of malevolent supernatural beings and influences, e.g., the evil eye, Lilith, and Bagdana."[59]

Aramaic incantations bowls found in the Babylonian region

We can see that the Babylonian Jews were heavily involved in magic and witchcraft and that also entered the mainline of the Jewish community leading to the occult practices like **Kabbalah** which is in practice till this day.

We saw that the Qur'an accurately describes the origins of magic and occult practices. The Qur'an also pinpoints

the figure related to it and exposes the Jewish occult practices. This information about Babylonian deities and Ancient Jewish practices was not available at the time of Muhammad, so how is it possible that he knew such things?

The Qur'an boldly describes its origins:

"The revelation of this book [The Qur'an] is from God, The Almighty, All-Knowing."
(Qur'an 40:2)

Chapter Ten

Qur'an and the Name of Moses

The Qur'an mentions many *Judeo-Christian* prophets in its narrative and expands on many of their stories. The Qur'an while describing some of the prophets mentions the meaning/description of their name one way or the other. In this section we are going to see the amazing pattern of the Qur'an and its insights in the Ancient Egyptian language.

First let's focus on the Qur'anic pattern to understand the insight of the Qur'an in the description of **Moses**.

The name of **Abraham** has *Semitic* origins and according to the Bible, Abraham was earlier called Abram, then God changed his name to Abraham.

"No longer will you be called Abram; your name will be Abraham have made you a father of many nations."
(Genesis 17:5)

The name *Abram* **(אַבְרָם)** in Hebrew means high father, and the name *Abraham* **(אַבְרָהָם)** in Hebrew means father of great multitude or many nations.[60]

To start with, the Qur'an also mentions Abraham as the father of believers in a spiritual and metaphoric way.

"And strive for God with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. God named you "Muslims"[Submitters] before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So, establish prayer and give charity and hold fast to God. He is your protector; and excellent is the protector, and excellent is the helper."

(Qur'an 22:78)

Moreover, the Qur'an also mentions about the Prophet Isaac, but first let's see the meaning of the word in Hebrew. **Issac** (קחצי) in Hebrew means laughter or to laugh.[61]

Surprisingly, the Qur'an also mentions laughter with Isaac.

"His wife was standing [nearby] and laughed. We gave her good news of Isaac and, after him, of Jacob."

(Qur'an 11:71)

Furthermore, let's look at the meaning of **Zechariah** (הירכז) in Hebrew. Zechariah in Hebrew means God has remembered i.e., reminder.[62]

The Qur'an also mentions something similar.

"[This is] a reminder (ذكر) of the mercy of your Lord to His servant Zechariah."

(Qur'an 19:1)

The Arabic word ذكر means remembrance, reminder or message.[63]

If we move ahead in the same chapter, **John** is also mentioned, but as always, let's first look at the meaning of the name in Hebrew. *John/ Johannan (יוחנן)* means, God is gracious to him or God has favoured him.[69]

The Qur'an also mentions *Hannan* (حنان), graciousness or affection in relation to John.

"[God] said, "O John, take the Scripture with determination." And we gave him judgement [while yet] a boy.'"
"And affection (حنان) from Us and purity, and he was God fearing."
(Qur'an 19:12-13)

At last, we will look at the **Archangel Gabriel**. The meaning of *Gabriel (גבריאל)* in Hebrew means "god is my strength" or "mighty."[64]
The Qur'an also describes him as mighty or possessor of strength.

"Taught to him by one intense in strength - [i.e., Gabriel]."
(Qur'an 53:5)

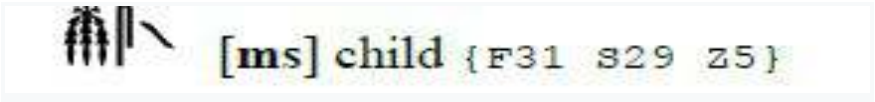
We just observed the amazing pattern of the Qur'an of how it gives a brief description of the meaning of names, one way or the other. The same is the case for Moses, but with a little difference.

The Qur'an and the Bible both mention that Moses was brought up by Pharaoh as a child after his mother let him float in a river only to be discovered by Pharaoh's wife with the couple adopting the child. Many of you have thought that the name Moses or *Moshe (משה)* (in Hebrew) has Hebrew origins but this can't be the case as the people who brought him up were Pharaoh and his wife,

so they must have named him on Egyptian terms and not Hebrew because the Israelites were slaves in Ancient Egypt.

The Qur'an mentions Moses as **Musa** (موسى) in Arabic with the connotations (single letters used to form words) م & س **(ms)** while in Hebrew the connotations are מ &ש **(msh).**

Surprisingly, the word for child in Ancient Egypt has connotations ms.[65]



Now, let's see what the Qur'an says about Pharaoh and his wife when they first saw Moses.

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى الْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

"And we inspired to the mother of Moses."Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, we will return him to you and will make him [one] of the messengers."'

فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا خَٰطِـِٔينَ

"And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners."

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

"And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a child."(ms). And they perceived not.'"

(Qur'an 28:7-9)

The Qur'an mentions that when Pharaoh's wife saw little Moses, she said to her husband that they should take him as a **(ولدا) walad**, which in Arabic means a child or a newborn.[66]

Notice the Qur'an uses the same connotations for Moses (ms) and indirectly gives a brief description of how Pharaoh's wife named/described him. Now, even if we take the Hebrew version Moshe (השמ), which means "drawing out from water". It still matches with the Qur'anic pattern.[67]

It's not a coincidence that the Qur'an accurately fits with the Ancient Egyptian, a language long dead before the revelation of the Qur'an and stays consistent in its amazing pattern. The Qur'an is clear and truthful about its origins:

"The revelation of this book [The Qur'an] is from God, The Almighty, All-Knowing".

(Qur'an 40:2)

Conclusion

We have seen how the Qur'an accurately mentions the historical accounts about different ages, regions, languages, etc. How is it possible that an unlettered man knew all of this with complete precision and even corrected the Bible? By the above evidence we can safely conclude that this man was inspired or taught by a supernatural agency who is the All-Knowing and Almighty.
God in the Qur'an says that Muhammad and his people didn't knew any of it and this is a revelation from the divine.

"That is from the news of the unseen which We reveal to you, [Oh Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous."
(Qur'an 11:49)

God in the Qur'an also says that these stories are a lesson and signs for people.

"There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe."
(Qur'an 12:111)

God also says that he will show you his signs especially in the form of his verses so that it will become easy for you to believe and achieve salvation.

"Say, all praise is to God, he'll show you his signs that you can recognise them, your Lord is not at all unaware of what you do."
(Qur'an 27:93)

"It is He (God) who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darkness into the light. And Indeed, God is to you Kind and Merciful."

(Qur'an 57:9)

"And we revealed to you (O, Muhammad) verses which are clear proofs, no one would deny them except the defiantly disobedient"

(Qur'an 2:99)

The Qur'an tells the secret to achieve salvation in a very beautiful way.

"And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition [in this life and next]."

(Qur'an 47:2)

In the end, I want to conclude by quoting these verses of the Qur'an:

"There shall be no compulsion in religion. The right path has become clear from the wrong. So whoever disbelieves in falsehood and believes in God has grasped the most trustworthy handhold with no break in it. And God is All-Hearing and All-Knowing."

(Qur'an 2:256)

"Say, He is God, The One and Only God, The Eternal and Self-subsisting He neither begets nor is he begotten. There is nothing like onto him."

(Qur'an 112)

The testimony of faith as in the words of Prophet Muhammad:

"Ash-hadu an la ilaha ill-allah, wa ash-hadu anna Muhammadan rasulullah"

I bear witness that there is no God but the One God and Muhammad is the messenger of God.

Notes

- All the references from the Qur'an can be checked on qurano.com
- All the references from the Bible can be checked biblehub.com
- This work was done by A. Ali alone with little use of the content available on different platforms especially https://www.islamic-awareness.org for which I'm grateful to them.
- All the reference numbers in the book with their bibliography are mentioned below.

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Further Readings;

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Jesus, Man, Messenger, Messiah by Abu Zakariya (https://www.manyprophetsonemessage.com/jesus-man-messenger-messiah/)

The Forbidden Prophecies by Abu Zakariya (https://www.manyprophetsonemessage.com/the-forbidden-prophecies/)